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"What I say unto you I say unto all, WATCH."—Jesus



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Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Christian Science Sentinel®

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"What I say unto you I say unto all, WATCH." Jesus

Don't Let Them "spoil the vines"

ALAN A. AYLWIN

How easy it is to let character and dispositional faults pass unnoticed, to ignore minor lapses of omission or commission, which, if left uncorrected, darken and disturb thought and lead to discord in our bodies and in our relationship with others. They can be described in the colorful language of the Bible as "the little foxes, that spoil the vines."¹

However, thanks to Christian Science these seemingly inconsequential errors can be corrected through an understanding of God as the one intelligent Mind, or Principle, governing man's every thought and act. This is being proved every day in the experience of students of Christian Science. They are learning to put off harmful and abrasive quirks of character. Faults such as self-will, sarcasm, moodiness, impatience, irritability, oversensitiveness—to name but a few—are yielding to a higher sense of man as the reflection of divine Mind's perfect, loving nature.

This spiritual concept of man, living in and expressing the character of infinite Love, is revealed in Christian Science to be the harmonizing Christ-idea that Jesus came to teach and prove. And the Master's faithful follower Paul tells us, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." ²

Drifting along without a serious effort to grow out of our negative idiosyncrasies can be disastrous. These peccadilloes are minor forms of sin, and unless they are faced as such and corrected, they inevitably will externalize themselves in some form of discord—even in physical disease. In Christian Science all sickness is seen to be mental dis-ease impinging upon the human body, which itself is really a mortally mental phenomenon. This body is a limited, counterfeit sense of man's true, spiritual identity, created by God, Spirit, in His image and likeness.

When these basic metaphysical propositions are understood and accepted as fact, we are empowered to challenge and destroy as flagrant falsehoods "the little foxes" that have seemed to cause our illness, as well as their secondary effect on our body. Both must be seen as lies, because the real man has no personal mind of his own apart from divine Mind in which to harbor discordant traits, and no material embodiment on which false evidence can appear.

Most of us will admit—if we are honest with ourselves—that we have encountered considerable inertia or downright rebelliousness when we have been faced with the necessity of purifying thought. We have argued that our temperamental difficulties, although unpleasant, are natural to us and are therefore fixed facts—that it is futile to do anything about them. Mary Baker Eddy, the Discoverer and Founder of Christian Science, perceived this frailty of human nature, and she writes: "The nature of the individual, more stubborn than the circumstance, will always be found arguing for itself,—its habits, tastes, and indulgences. This material nature strives to tip the beam against the spiritual nature; for the flesh strives against Spirit,—against whatever or whoever opposes evil,—and weighs mightily in the scale against man's high destiny." ³

However, each time we willingly face a false trait and destroy it with the truth of ourselves as the reflection of God, we take a step upward in the scale of being. We enhance our sense of dominion,

and what is more important, we equip ourselves more fully to help and heal others. Thus we progressively silence the false sense of selfhood that seems to tie us to limitation and inharmony, and we become more fully conscious of the real man's oneness, or unity, with God.

In other words, we can prove that dispositional faults are not immutably fixed. At times they may seem unalterable because of the beliefs connected with heredity and one's early environment and training. But if we are patient and persistent in rooting them out by recognizing our origin to be spiritual and God-created—by recognizing that God has been, is now, and forever will be our only Mind and Life—then victory is certain.

Of course, there are faults other than those of disposition that bear watching if we would demonstrate our birthright of health and harmony. What have been called "little white lies" can cast a shadow on our sense of Truth. And so can seemingly minor deviations from strict honesty, such as cutting corners on our income tax returns. We all need to see clearly that genuine good can only come from doing good. And when we say genuine good, we mean the priceless joy, peace, contentment, and completeness that are the reward for being in tune with God.

Another insidious suggestion that may assail a student of Christian Science is that there is no harm in the temperate use of beverage alcohol. The argument is that it is a civilized amenity, so what's wrong with a single cocktail or a glass of wine with dinner? But unconsciously, each time one does this, he is strengthening the belief that man is a limited mortal subject to sin, sickness, and death. He is allowing a subtle form of sensuality to cloud his health-giving vision of reality, shutting out, in belief, the true sense of man's completeness as the full expression of God, all-satisfying Soul.

In whatever form "the little foxes" crop up in our experience, they can be destroyed, in the direct ratio that we apply to each of them the purifying understanding of our true identity and its inherent unity with God. As we consciously walk with God and know Him to be the substance of our being and the real environment in which we live—gratefully recognizing and claiming Him to be the

divine Principle of our every thought and act—true selfhood will come more clearly into view.

The goal of perfection is attainable; otherwise Christ Jesus would not have said to his followers and to all mankind, "Be ye therefore perfect, even as your Father which is in heaven is perfect."⁴ Obviously, the full demonstration of this high goal most often comes gradually, but every sincere effort we make to master our faults brings us closer to that goal and, by the same token, pays a very practical, present reward in health and happiness.

With loving encouragement Mrs. Eddy writes: "'Work out your own salvation,' is the demand of Life and Love, for to this end God worketh with you. 'Occupy till I come!' Wait for your reward, and 'be not weary in well doing.'" Then further on she continues: "When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified."⁵

¹ S. of Sol. 2:15; ² II Cor. 5:17; ³ *Miscellaneous Writings*, p. 119; ⁴ Matt. 5:48; ⁵ *Science and Health with Key to the Scriptures*, p. 22.

Resurrective consciousness is needed

The Power of the Christ Overcomes Stress

STEPHEN GOTTSCHALK

Recently, after a period of hard work involving the meeting of multiple responsibilities, I felt burdened and strongly in need of spiritual refreshment. No sooner had I settled down to prayerful study than I received a call from a friend asking me to share some thoughts on how best to handle the problem of stress through Christian Science.

At first it seemed quite out of the question for me to respond to

this request, since I appeared to be under stress myself. But it quickly became apparent that the call, however inappropriate humanly, was spiritually opportune. For it roused me to see how general in human thought today is the claim of stress: the belief, that is, that each of us is subject to pressures, tensions, and anxieties capable of robbing us of our strength and joy, and of producing harmful effects.

Seeing this, I realized further the need for enlarging my motive so as to begin to discern the nullity of this belief, not only for myself but for everyone. Praying along these lines brought prompt relief through this wonderfully liberating recognition: that a complete triumph over the claims of stress in their most acute form had already been won in the resurrection of Christ Jesus.

Elements usually associated with stress were magnified, by the extremity of the crucifixion experience, beyond the normal limits of human tolerance. What greater burden of responsibility could anyone bear than what Jesus bore—the responsibility for showing mankind the path to salvation? Who has endured pressure comparable to that of the agony in the Garden of Gethsemane and on the cross? No wonder even Jesus cried out, “My God, my God, why hast thou forsaken me?”¹ But this “me” was not the Christ, his spiritual identity forever at one with the Father. This “me” was the human sense of self, which had been almost systematically stripped of its resources.

It is as if everything that evil could do had been done to Jesus. Yet what happened? The resurrection of Jesus from the tomb—the most monumental of all possible proofs of the power of Spirit to triumph over the most extreme physical beliefs and to sustain the individual, whatever the apparent pressure.

What enabled Jesus to rise up spiritually so as to make the resurrection possible? Here the Master’s own words, uttered earlier to some of the very people who would try to kill him, supply the answer: “I can of mine own self do nothing.”² Not the resources of a human self but Jesus’ consistent identification of his capacities and very being with their divine source made the resurrection possible. The consistency of this true self-identification is what associates Jesus’ name uniquely with the Christ, the spiritual ideal of perfect sonship, which forever identifies man as the child of God.

However crushing the burdens the human self appears to bear, the Christ is never burdened, never crushed, never worn-down or worn-out. In proportion as we inwardly identify our real being with the spiritual capacities it unfolds, we are sustained through the power of Spirit and freed from the claims of stress. Hence the continuing vitality of Jesus' great promise, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."³

This "me" was not Jesus as a human person but the Christ, his divine sonship, which he actively acknowledged through continuous communion with the Father. To "come unto" the Christ is to claim and demonstrate this divine sonship for ourselves. It is this alone that gives us rest—not lethargy and inaction, but a spiritual refreshment enabling us to do our own work. Only through humble yielding of the mortal sense of personal selfhood to the Christ can we find for ourselves the meaning of Jesus' words, "For my yoke is easy, and my burden is light."⁴

Is it not in the limited, personal sense of selfhood in matter that the belief of stress inheres? If we accept the belief that we are so many selfhoods in matter, we also accept the belief that our capacities are materially limited and bound to be inadequate to the demands placed upon them. This is the claim of stress. To meet it, we must in some degree challenge the belief of material selfhood.

But just here is where we may balk. For most of us hold on to the sense of being a personal "I," which must bear alone its burdens, accomplish its tasks, fulfill its responsibilities, and is therefore entitled to its personal credit and reward. It is this "I"—the voice of personal sense—that would personalize our purpose and produce, in belief, so much of our distress. For it is this sense of an ego in matter to which error attaches all its claims of burden and stress. The power of the Christ confronts, challenges, eliminates, this false sense of self and finally replaces it with the God-derived consciousness of spiritually endowed being.

Enlarging our sense of spiritual identity and purifying our purpose, the Christ lifts us into the resurrective sense of being. "It is the purpose of divine Love," writes Mrs. Eddy, "to resurrect the understanding, and the kingdom of God, the reign of harmony already within us."⁵ Dwelling in this resurrective consciousness,

we understand that all right action is the reflection of Mind's omniscience; that Mind gives us both the tasks we have to perform and the strength whereby to perform them; and that this performance involves no penalty.

All true prayer takes place within this resurrective consciousness and partakes of its freedom from the debilitating claims of stress. "Christian Science," Mrs. Eddy writes, "silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick."⁶ Basing our experience upon prayer instead of personal sense, we can witness to and reflect "the unlabored motion of the divine energy" in everything we do, extending its healing power into the whole sphere of our activities and progressively silencing the beliefs of stress. Every such proof helps to validate the power of the Christ to establish the resurrective sense of being in immediate experience. Thus each proof foreshadows and helps to hasten the final demonstration of God's allness and man's completeness for ourselves and for all men.

¹ Mark 15:34; ² John 5:30; ³ Matt. 11:28; ⁴ v. 30; ⁵ *Miscellaneous Writings*, p. 154; ⁶ *Science and Health*, p. 445.

The Body's Best Friend

JANE PARTIS McCARTY

Did you know that God is the best friend your body can have? It's true, and it's important for you to understand why, if you wish to restore or retain good health. Mrs. Eddy declares, "Mortal mind is the worst foe of the body, while divine Mind is its best friend."¹

Christian Science teaches that divine Mind is God. Divine Mind is omnipotent and ever present, forever governing harmoniously

man and the universe, which it has created spiritually, not materially. Each one of us, though appearing to the physical senses to have a physical body, is actually a spiritual idea and as such has a perfect identity in God. That identity includes health, purity, integrity, fearlessness, goodness, and so on; it is an individual embodiment of God's pure elements. There is nothing material about Mind or Mind's creation—perfect, indestructible man and universe. Furthermore, divine Mind upholds, preserves, empowers, and loves its own ideas. This truth of perfect creator and perfect creation is the basis of prayer in Christian Science.

But how can divine Truth, or Mind, befriend the material body? Does God know physicality? No, but you and I appear to know it, although in our true consciousness we do not. Our human mentality seems to be a mixture of the true ideas of Mind and the false impressions of what Christian Science terms mortal mind.

Mortal mind misconceives God's creation and sees man and the universe as material, limited, inharmonious, capable of being disturbed and destroyed. This carnal mind, which is enmity against God, as Paul put it, is a supposititious, fake mind that holds within itself only unreality. It produces all the supposed ills of which we complain.

Since mortal mind and its objective state, the body, seem to be part of our present human identity, we must deal with our own consciousness to correct discordant conditions of the body. Until we wholly stop believing in a selfhood and power apart from God, we must bring this mortal mind that appears to be our own thought into submission to God's law. How? By eradicating as unreal the elements of mortal mind that cause discord: fear, selfishness, hatred, rebelliousness, disobedience, immorality, and so on. Then divine Mind governs this seeming mind and its manifestation, the material body, harmoniously.

Christ Jesus put the whole question of mortal mind and its relationship to the human body in graphic terms when he said, "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."²

Mrs. Eddy explains Jesus' illustration in *Science and Health*, "In other words: How can I heal the body, without beginning with so-called mortal mind, which directly controls the body?"

Later in the same paragraph she adds: "Mortal mind is 'the strong man,' which must be held in subjection before its influence upon health and morals can be removed. This error conquered, we can despoil 'the strong man' of his goods,—namely, of sin and disease."³

We conquer "the strong man" within our own consciousness in the degree that we affirm and recognize the absolute government of divine Mind over its own spiritual creation and see ourselves as that creation, as God's perfect idea—in the degree that we understand the utter unreality of mortal mind as a creator, a destroyer, a power of any kind, and perceive the fictitious nature of this mind and what it claims.

As we hold to what is real—perfect God, perfect man—and see that our only real identity is that perfect man, subordinate to the will of God, we find ourselves living this truth, which then acts as a law harmoniously governing our present experience, including our bodies.

A young woman had an ugly skin condition on her hands, which after six months began to show up on her face. Then she contacted a Christian Science practitioner for help. Through their prayers, the woman saw that linked with the physical condition was a lifelong habit of self-depreciation. She learned that to run yourself down is as egotistical as to flaunt yourself, because it is a belief in a selfhood, or ego, separate from God. She saw that there is only one Ego, the divine Mind, and that she freely reflected that one Ego.

The strong man was bound, mortal mind was instructed with the truth, and the body responded to the changed thought by resuming its natural appearance. She was healed. She had proved that the truth imparted by divine Mind is the best friend the body can have.

Mortal mind claims the body is self-acting, but it is not. Since the body is but the objective state of mortal mind, it is this so-called mind's own fear, ignorance, disobedience, or animality that produces disorders, even the destruction of the body. And the divine Mind heals.

Our Leader, Mrs. Eddy, writes, "Immortal Mind, governing all,

must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual.”⁴

Certainly each of us wants to express the elements that are eternally emanating from divine Mind and that comprise our real identity: unselfishness, joy, fearlessness, integrity, love. We find these elements within our own consciousness as the voice of God. When lived, they are the evidence that we are allowing divine Mind, the best friend the body can have, to govern us.

¹ *Science and Health*, p. 176; ² Matt. 12:29; ³ *Science and Health*, pp. 399-400; ⁴ *ibid.*, p. 427.

ON BEING AWARE OF THE WARES

Don't play around with error.

Don't roll it on the tongue and say,

“Well, I won't actually swallow it.”

Don't touch, or toy, or fool with error.

Even if you pick it up for a moment

to hold with the utmost care,

it may break into a hundred arguments

and somehow convince you that now it's yours.

But do take hold of

the solid, unbreakable substance of Soul.

Do savor the spiritual completeness

that resists nibbles of materiality.

As you abide in the conviction of

being already clothed in righteousness,

already dwelling in the house of the Lord,

shopping around in the marketplaces of mortal mind

will become an utter impossibility.

DORIS LUBIN

Healing Despair

DAVID LITTLEFIELD HORN

In moments of heartbreak we need reassurance that God, our Father-Mother, remembers us, cares for us—and this comfort *can* be ours if we ask for it with humble expectation.

Praying aloud at a time of deep disappointment, I asked God to give me some sign of His love. Even in my anguish I remembered learning in Christian Science that God is infinite good and that He never leaves any of His dear children comfortless. Moments later the telephone rang. It was a friend with an invitation to dinner that same evening.

“I hope you don’t mind last-minute invitations,” she explained, “but I just *now* got the idea to call you.” As she spoke, I knew this was no coincidence. God was showing me that I was not forgotten, that I was dearly loved.

For me that day was the beginning of an upward climb—of scaling the jagged cliffs of self-pity, self-justification, and resentment, up toward the serene summit of joy, forgiveness, and unselfed love. Along the way I have learned more of my true, spiritual identity.

Joy is an ever-present part of our true identity, because it is an attribute of God, Spirit. Without joy, sparkling enthusiasm for good, deep-rooted happiness, we are not truly ourselves. When cruelty, ingratitude, or quiet disdain come our way, and our joy begins to tremble, we can avoid sinking into self-pity by deciding immediately to be what we truly are—joyful children of God.

In her sermon *Christian Healing* Mrs. Eddy affirms, “God is All, and in all: that finishes the question of a good and a bad side to existence.” And further along on that page she says, “If you wish to be happy, argue with yourself on the side of happiness; take the side you wish to carry, and be careful not to talk on both sides, or to argue stronger for sorrow than for joy.”¹

As we obey this instruction, arguing vigorously and persistently on the side of joy, we firmly reject the belief that evil has any authority over us, since God, good, "is All, and in all." Gradually, if not all at once, the dam of unhappiness crumbles. Gratitude breaks through—first a trickle, and then a tidal wave of heart-healing thankfulness, washing away sorrow and self-pity and lifting us above grief into the blessed assurance and reassurance of Love's uninterrupted, tender care.

Winning this richer sense of happiness helps us overcome another obstacle to healing—self-justification. "Why has all this come upon me?" we may be tempted to moan. "After all, it wasn't my fault!" But if we proclaim our innocence while pointing the finger of guilt at another, we are pointing into the mirror of self-deception.

Christ Jesus gave us a simple solution to self-justification. "Judge not, that ye be not judged." And he went on to ask, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"² Perhaps we need a more spiritual view of our "guilty" neighbor. Instead of judging him dishonest, ungrateful, and mortal, we can pray to discern his true individuality.

Because God, Love, "is All, and in all," His children must always be loving and lovable. Evil's pretense to be somebody, someplace, sometime, is only an illusion—an unbelievable stretch of the imagination. All activity belongs to Love, the source of true identity. Anything less than love—be it hate, resentment, or mild disdain—is wholly inactive. These illusions are nobody, nowhere, never. Our forgiveness is not complete until we see our neighbor as he truly is, an innocent child of God.

Blessed with a deep joy and freed from self-justification, we can express unselfish love toward our neighbor and reassure him that there are "no hard feelings." But what if the response is stony silence? This is our opportunity to learn the true nature of unselfish, or unselfed, love.

Our love needs to be purified if we feel there is a giver and a receiver and if we expect something from another in return for our love. Consider the eternal grandeur of true unselfed love. It expresses universal divine Love shining over all and through all. Unselfed love embraces all mankind with impartial tenderness.

How long must we wait to feel the comfort of divine Love and to begin expressing unselfed love? Not one more minute! No illness is too advanced, no grief too deep, no estrangement too final to be dissolved in the warmth of our Father's completeness and care. The Psalmist sang of God, "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us."³

¹ *Hea.*, p. 10; ² *Matt.* 7:1, 3; ³ *Ps.* 62:8.

[Original in German]

Hold Out for the True View

CLAIRE ROSELIUS

The exhibit was not completely hung when I entered the room. Many paintings stood on the floor, back side out—gray canvas, cardboard, wood—an inexpressive sight. But one picture already on the wall struck me with its design, form, and brilliant color. I could recognize that painting for what it was meant to be—a work of art.

Similarly, in order to recognize the real man we have to be sure we're looking at him and not at his counterfeit or inversion. Mrs. Eddy writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."¹

The false picture of man is a material phenomenon presenting itself to the senses, and this picture is accepted by these senses. They interpret it in their own way. This appearance is not the living image of God's creation, the image that reflects the wholly spiritual nature of God, Spirit. If we would discover the true man, we must reverse this mortal picture in accordance with Christian Science and see God's perfect likeness.

Descriptions given or judgments passed on people according to

the impressions of the senses often lead to misunderstanding. Thus a completely wrong impression of a stranger can arise, which, upon closer observation, we find does not at all correspond with his true character.

The Bible teaches us that man is the manifestation of God. We catch glimpses of this spiritual image when we endeavor to detect the qualities characterizing it. We can learn to see mankind through the light of Christ, Truth. Then we recognize each individual as God's likeness, expressing His love—integrity, spiritual joy, and harmony. We behold the man of God.

The more open-mindedly and impartially we contemplate this image, the more clearly its hidden beauty will come to light. How much we see of it depends on our capacity for discovery. We can sing with the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law."²

One time at the office I was warned about a young man who was considered to be very aggressive. I received a call from another department to prepare me for his visit. Before his arrival I prayed to be able to see God's child, seen and known by Him as the expression of His being. I rejoiced that God gives us the means to maintain peace and joy in our consciousness, and I was grateful for this.

At this point the door was flung open, and a young man with a shock of unruly blond hair stormed into the room, ready to let off steam. I smiled at him and said how glad I was to see him. Astounded, he stopped; he was used to hearing the opposite. We attended to business matters harmoniously, and from then on he quite frequently popped his head in the door to say hello. The appearance of error, which had not really belonged to him, was also superseded in the thoughts of others and never mentioned again.

Christian Science is the light that helps us in this work of true perception. When we learn, through the Christ-power, to direct our gaze at real being, then the genuine image, which at all times has been and is the reality of us and of others, comes to light. We become free, healthy, and active.

Our view of the true image must be freed from the shadows of human beliefs, the shadows that conceal the noble brilliance. Jesus did not waste his time analyzing sin or sickness, or examining

symptoms. He was concerned with establishing the true condition through divine influence. It was absolutely clear to him that the deceptions were enticements of error, the misguided thinking of mortal mind. He strictly opposed the misguided thinking. He admonished his disciples to behold reality. He encouraged them, "Blessed are your eyes, for they see."³

Doesn't it often seem as if a wrong label has been affixed to mankind from childhood? Then, out of habit and ignorance they resign themselves to living in complete opposition to their true being. Mortal mind, unable to take into account their true individuality, has preprogrammed them according to its mortal concepts.

Christ Jesus never accepted images mortal mind presented to him. When he saw the woman bowed together who had not been able to lift up herself for eighteen years, he rejected this false view and proceeded to heal her of the false concept of herself as incapacitated (see Luke 13:11-13). Mrs. Eddy explains, "We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives."⁴

A child need not be cross-eyed, crippled, or subject to a stammer because its family entertains a false concept and accepts a tradition of heredity. A new image, that is, the correct and eternal one, can put an end to the dream of false concepts. Sickness, poverty, desolation, vanish when they no longer receive nourishment. They are phenomena of mortal mind. Mrs. Eddy outlines this effective, preventive method: "Eradicate the image of disease from the perturbed thought before it has taken tangible shape in conscious thought, *alias* the body, and you prevent the development of disease."⁵

The gift of spiritually perceptive seeing is available to all who earnestly strive to penetrate the material illusion and reject it as unreal in the light of divine Science. Every hour, wherever we may be, we can silently correct false views, until we recognize the expression of Life, Truth, and Love as the only true idea of man and the universe.

¹ *Science and Health*, pp. 476-477; ² Ps. 119:18; ³ Matt. 13:16; ⁴ *Science and Health*, p. 248; ⁵ *ibid.*, p. 400.

Sharing Is Caring

MARY S. OSBORN

Turn on the radio, open a newspaper, talk with a friend or a stranger. You may find distress in many guises: sickness, crime, lack, sorrow.

The solution to mankind's problems is available, however, through an understanding of God and our relationship to Him. Christian Science presents this understanding. The world's need being what it is, the power of this Science is too significant to keep to ourselves. We share because we care.

How do we share Christian Science? When we identify ourselves as Christian Scientists, we can be willing and prepared to answer questions people ask. Depending on the circumstances, we might give a copy of *Science and Health* by Mrs. Eddy or one of the periodicals. Perhaps we could invite a friend or inquirer to a lecture, take him to a church service, or (if the individual is under twenty) to Sunday School. As we listen for God's guidance, we will know what is best to do and say as each opportunity arises.

I first heard of Christian Science a few years ago while on vacation. We met a couple who told us about an impressive healing the husband—a Christian Scientist—had had in Vietnam. That summer we met another family of Christian Scientists. Although they didn't discuss their religion at any length, I could see it was a way of life for them. When I asked about Christian Science, I was invited to a Sunday service. These families, by identifying themselves as Christian Scientists and expressing their reliance on it, opened the way for me.

The following winter I fell while riding horseback. I faced many discouraging limitations. X rays showed not only a broken back but a spinal arthritic condition. That afternoon I phoned the first

couple we had met, who lived not far from us. I asked what a Christian Scientist would do in this case.

The next day the wife brought me *Science and Health* and a current issue of the *Christian Science Sentinel*. She told me what I had to do was to read and not to worry if I didn't understand everything—that this wouldn't matter. And it didn't! Within three weeks, solely by reading the book, I was completely healed and had resumed all my former activities. This healing was verified by a second set of X rays and a final visit to the doctor.

Filled with joy, I couldn't wait to share this discovery with family, friends—anyone I thought might be helped by Christian Science. Enthusiasm is a good thing, but I'm learning wisdom, too. Mrs. Eddy tells us: "Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action."¹ We have to be discerning in order to know the right time and the right way to introduce Christian Science. We need to be careful lest we appear to be trying to sell Christian Science or to impress others, rather than to express God. We don't need to personally convince anyone. Spirit attracts.

When asked a question about this teaching, we usually find a simple, brief answer is sufficient. Too much talking can either confuse the inquirer or lose his interest. When he has further questions, he'll ask.

Christ Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."² The receptive thought, the Christly consciousness, naturally reaches out toward the light of Truth. Nothing we can say is more effective than the way we live. Identifying ourselves first with Christian Science, and then with our profession or occupation, leads us to consciously express Christlike qualities. As we strive to grow spiritually and to be better followers of Christ Jesus, our light will be brighter. More people will find Christian Science.

We don't have to be experienced students of this Science or feel we know all the answers before we begin sharing. Mrs. Eddy tells us: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."³

I've given copies of *Science and Health* to people who might be considered unlikely prospects for Christian Science, including a friend studying to be a doctor, a school nurse, another friend who had recently become an Episcopalian priest, and the wife of my former minister. Each of these had asked for something to read on this subject, except the last. She had heard of Mrs. Eddy, however, and was pleased to receive *Science and Health*.

The opportunities for sharing are unlimited. Anticipate and be grateful for each of them! Almost as rewarding as finding the precious treasure of this Science is the joy of sharing it. What more valuable gift can we give?

¹ *Science and Health*, p. 454; ² Matt. 5:16; ³ *Science and Health*, p. 570.

Spiritual insight penetrates appearances

Behind the Scenes

C. DANIEL KNOWLES

My son and I were watching an episode of *Star Trek*. A crowd, erupting in anger and fear, hurled large rocks at Kirk, captain of the *USS Enterprise*. He and his companion appeared to be badly hurt, but at that moment my son exclaimed, "Sponge rubber!"

You see, the previous summer we had taken a tour of Universal Studios. While there we had noticed some massive rocks piled up behind the scenes, but then our guide easily lifted one of them. They were made of sponge rubber. Later, on the open bus ride around the lot, we suddenly saw huge boulders bouncing madly down a cliff directly at us. Startled at first, we quickly remembered the sponge rubber rocks we had seen earlier. The momentary anxiety dissipated. We were not fooled, although we appeared to be in danger. Once you've been behind the scenes, the illusion is no longer convincing.

We face many illusions in daily life. But how do we break the illusion and find the truth of being? We might call the Bible, along with *Science and Health* and other writings by Mrs. Eddy, the guides that take us behind physical appearances and help us to see and understand the real man and universe as God-created and Principle-maintained. Here we find man and woman in the image and likeness of Love. God's ideas are not warlike, hurtful, hunted, nor haunted. They do not disturb, harass, or vandalize. Rather, they radiantly express the tender qualities of divine Love. Man (that is, the spiritual, real identity of you and me) is safe even where, to the physical senses, danger or disease appears to be alarming. Because man is in Mind, God, he is always in touch with everlasting Life, always untouched by evil and death.

Sound too good to be true? That's not what you're seeing or experiencing? Then you are being fooled, mesmerized, by false appearances accepted by the senses. "Reason, rightly directed, serves to correct the errors of corporeal sense; but sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man's eternal harmony breaks their illusion with the unbroken reality of scientific being."¹ So wrote Mrs. Eddy, Discoverer and Founder of Christian Science. She understood, as did Christ Jesus, that evil and its many-faced appearances are illusions. "Human sense may well marvel at discord," she writes, "while, to a diviner sense, harmony is the real and discord the unreal." In the same paragraph she adds: "We may well be perplexed at human fear; and still more astounded at hatred, which lifts its hydra head, showing its horns in the many inventions of evil. But why should we stand aghast at nothingness?"²

Jesus took his disciples behind the scenes and gave them such glimpses of reality that their lives were uplifted and their motives purified. He proved that what appeared to them to be material fact was a fake. He tore away the false fronts of human hunger, blindness, sin, disability, and so on, which had concealed from view the God-derived attributes of man. Right there was the God-sustained idea, the seeing man, the pure thought. When he himself emerged from the grave alive, vigorous, triumphant, he proved that even death is an earthly deception.

Is it any surprise that later when Peter and John met the cripple

at the gate and fastened their eyes on him, calling on him to rise and walk "in the name of Jesus Christ of Nazareth," the facade of mortal belief crumbled away? Look at the results: "And [Peter] took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." ³

What an insight into reality this was! Peter and John proved that the presence of God's idea was right there—unrestricted, joyous, free. In this fresh awareness of Mind as the source of his being and action—praising his creator, God—the man was found no longer lame.

Why don't we take a look behind the false scenery and projections of mortal mind and catch a glimpse of the real universe—and of our real selves? We'll then see where we really are—in Mind, God.

¹ *Science and Health*, p. 494; ² *ibid.*, p. 563; ³ See Acts 3:1-8.

THE CHRIST COMMAND

Like her

Who pressed through crowds
To reach Christ Jesus,
And heard Truth's voice,
"Go in peace, and be whole,"

I, too,

Now press through crowds
Of wounds of yesteryears,
Of today's frustrations,
Of tomorrow's fears,
To touch Truth's garment
And hear Christ's voice,
Rousing my slumbering soul,
"Go in peace, and be whole."

R. CORNELIUS PETERS

Who Likes Me?

Sally Lou Lind

It's a common thing for young people to struggle with the challenge of how to be more popular and attract friends. It happened to me some years ago.

I guess most everyone wants to be loved and thought attractive and interesting. To achieve this I tried assuming a personality that was blasé, daring, and totally unlike me. This seemed to work for a while. I shocked the people I had been admiring into noticing me. I wanted so much to attract their attention, but it often meant saying or doing something that made me feel uneasy. It was as though I betrayed some better part of myself.

But, I reasoned, if I were to keep on being popular I would have to constantly work at the daring image I was projecting. If people liked this image I found such an effort to maintain, would they dislike the other me, the one I lapsed into when they weren't around? About this time I began to find that my new friends were a disappointment to me. Their ideas of fun didn't agree with mine.

As a pupil in a Christian Science Sunday School I had learned to rely on what I understood of God and spiritual man for help with physical problems. I finally decided to seek the same help for this personality problem. I looked up the word "personality" in the Concordance to *Science and Health* by Mary Baker Eddy. Here, in the textbook of Christian Science, Mrs. Eddy says, "Material personality is not realism; it is not the reflection or likeness of Spirit, the perfect God."¹ And also, "Man is the likeness of Spirit, but a material personality is not this likeness."²

I was rather surprised by the thought that I really didn't have a material personality to project. I began to think of other words pertaining to my true self and looked up "individuality." This was much more satisfying. I read in *Science and Health*, "Man is not absorbed in Deity, and man cannot lose his individuality,

for he reflects eternal Life.”³ I learned that individuality is the counter fact or real opposite of the counterfeit, material personality. I began to find out little by little that what I needed to do was change my motive from a desire to impress to a desire to bless.

With the motive to bless came the discovery that people are drawn to someone who lovingly expresses his own unique individuality. Concurrently, those attracted may be inspired to see their own individuality.

This new view of identity had unexpected effects on my life. A boy I began dating decided he didn't want to smoke or drink anymore. He said he really never liked it anyway, but thought it was the “thing to do” until he met me. After this I became more aware of the inspiring effect Christ Jesus must have had on his followers.

In a Bible account of a tax collector named Zacchaeus, who had been dishonest, we are told that the man's whole life-style changed after one evening when Jesus agreed to eat dinner at his house. The inspiration of that one encounter with the individuality of Jesus changed his whole outlook. He offered to repay anyone he had cheated by giving back four times as much as he had taken, and he also gave one half of all his goods to the poor.⁴

Every time I have succeeded in getting the false picture of self, called personality, out of the way, I not only attract friends but often inspire them to a higher expression of good.

In the struggle to consistently express my spiritual identity, I made a precious discovery. I learned that the kingdom of heaven, in which we dwell, is denied when I argue for a material life and personality. This had caused turmoil and strife in my case because, as the Bible tells us, “If a kingdom be divided against itself, that kingdom cannot stand.”⁵ Arguing for a human personality with its likes and dislikes, demands and fears, denies the existence of the unique individuality man already possesses. How much better to argue for God's individual man and work to see this individuality realized.

I would encourage anyone who's looking for joyful, harmonious companionship to let nothing stop him in his search for his own unique individuality. Finding it is the greatest adventure possible.

¹ *Science and Health*, p. 337; ² *ibid.*, p. 544; ³ *ibid.*, p. 259; ⁴ See Luke 19:2-10; ⁵ Mark 3:24.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

Food That's Abundant and Safe

The shortage of food is a serious and persistent problem. Attempts at relief range from tries at population control to breeding new and more prolific crops and research into farming the seas. Yet millions of people still suffer from malnutrition and starvation. This condition affects so many that all concerned for mankind can't help wishing to do something. There is something everyone can do. We can give the situation our spiritual attention.

To physical sense, we're dependent on material food. Our health and strength are supposed to relate to its quantity and quality. Man as viewed in Christian Science is, nevertheless, the satisfied reflection of God. Man is entirely spiritual and is sustained by ideas from God. These sustain man because they comprise man; he is the compound expression of God, enfolding every right idea, and with each idea complete and permanent.

Such metaphysical truth can be related to the problem of insufficient, low-quality, or inappropriate food. But *how* can the connection be made between these facts and suffering mankind?

Can turning our thought away from the material picture to what may seem intangible spiritual reality be of practical value? It may appear not, because human thought is so convinced that the world—the whole universe and its inhabitants—is material. According to Christian Science, nothing could be further from the truth.

What we think is an external material world (ranging from the physical body, through our immediate environment, to the whole physical cosmos) is the expression of thought. Mary Baker Eddy, whose spiritual vision penetrated infinitely beyond the matter picture, tells us in *Science and Health with Key to the Scriptures*,

"The physical universe expresses the conscious and unconscious thoughts of mortals."¹

To the degree that "the conscious and unconscious thoughts of mortals" are touched by the light of Truth, they dissolve, giving place to the realization of the perfection of God's spiritual creation—the only creation there really is. Experience expresses thought. The inevitable consequence of improved thought is improved experience—an improvement in so-called physical conditions. Therefore, spiritualizing our thought scientifically, specifically replacing claims of food lack with truths of the presence and purity of divine substance, is one of the most compassionate, loving, and practical things we can do for humanity.

If we're to spiritually help mankind overcome starvation and malnutrition, then we must make a start by sorting out just what it is we, individually, admit as reality. We can't be too clear that man, immortal Life's reflection, is constituted of spiritual ideas. These ideas originate in God and express His being. That which sustains the real man can't be counted, measured, or weighed. It's not the end product of a harvested wheat crop or a trawler operation, nor is it something picked from a tree or dug from the ground. Real substance is no more of the material earth than is the real man.

Even beginning to accept such spiritual facts can lessen mankind's fear. And thought being divested of fear is more apt to see practical solutions. The more we understand true being, the less likely are we—as individuals or as communities—to be victims of panic or emergency. Such conditions can lead to bad decisions and shortsightedness in working out shortages. On the other hand, the conviction of the omnipotence of God, good, evidences the presence of all-intelligent Mind.

Divine Mind's immaculate being includes no problems. It is this fact that makes solutions possible to us—and, ultimately, inevitable. Welfare organizations or governments may be moved to help in a multitude of ways, but such efforts will be more effective when undergirded by spiritual understanding.

As we let ourselves be spiritually fed by the changeless facts of being, we will demonstrate divine government in our own affairs and thus help supply mankind's lacks. We must be clear, spiritually convinced, that man can't be separated from substance and supply

because these can't be separated from God. And man lives in God. In the infinitude of Spirit there are no lacks, inadequacies, holes; no gaps in good and no injustice.

To the degree we accept claims that man is physical and food-dependent, we're exposed to problems with both the quantity and quality of food. Even affluent countries can have food challenges: there is concern that chemical additives—preservatives, colorings, and flavor-enrichers—can be unhealthy. Food technology, it would seem, has its negative side. Such claims of danger and any apparent damage resulting from them can be checked and ruled out by spiritual realization. It is important to remind ourselves that man is the reflection of immortal Spirit, not a fleshly entity with digestive organs that can be injured by material substances. Man is spiritual, not organic. Christ Jesus' advice is as valid, solid, and reliable now as when he uttered it two thousand years ago: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."² And Jesus' dedicated follower Mrs. Eddy writes in relation to this assurance: "In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use."³

GEOFFREY J. BARRATT

¹ *Science and Health*, p. 484; ² Matt. 6:25; ³ *Science and Health*, p. 530.

Feasible Demands

God makes His demands upon each of us. We have the capacity, in every instance, to satisfy them fully. Life demands our vibrant activity, our expression of the continuity of being. Truth requires our conformity to reality. Love calls for fearlessness, unselfishness. All that God requires is deeply spiritual, and we can respond affirmatively. We need feel no uncertainty, no doubt, no inability. God, who makes the demand, abundantly supplies our capacity to answer aright. In reality, man forever acts in accord with God's perfection. Spiritual awakening to this fact enables us to best respond to the demands made upon us.

Mrs. Eddy writes, "Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual lawgivers, enforcing obedience through divine statutes."¹ But if God is good and if He bountifully supplies us with the capacity to fulfill demands, why do we sometimes struggle when we are faced with them or feel they are not feasible?

It is because we misunderstand their nature. We see them as material, whereas they are actually spiritual. God's man never has to fulfill or respond to material demands. To so regard our challenges leads easily to frustration, uncertainty, or discouragement. But we never ignore legitimate human requirements. We replace them with the true, spiritual demand, answer it, and on that basis bring a proper resolution to whatever challenge confronts us.

Christ Jesus was eminently successful in every undertaking because he didn't misunderstand what was required of him. The sick, the blind, the dumb, the deaf appealed to Jesus for physical healing. But he understood that the higher demand was Love's requirement of spiritual awakening to the truth of being. And Jesus' right response eliminated the discord. Faced with a hungry multitude, he responded to—that is, he accepted—Spirit's requirement of an abundant supply, and the people were fed. Confronted by a sinner, he perceived the demands of Soul—purity and wholeness—and the sinner was transformed. Challenged by death, he submitted to the claims of Life and overcame mortality.

In every instance he recognized the demand to be feasible because he realized that He who made the requirement was also the source of its fulfillment. "The Father that dwelleth in me, he doeth the works,"² said Jesus, and then he made it clear that those who understood his teaching would more than equal the works he did.

Sometimes we fail to accept an opportunity because we fear a lack of capacity to fulfill the obligations that accompany it. On the other hand, we may hesitate to take a certain step, feeling that it is the result of either our own or another's human will. Is there an adequate supply? Is the timing proper? Is it "wise" or "right"? An endless series of questions can interfere with a proper step unless they are strictly subordinated to an overriding consideration: has the demand an underlying divine purpose impelling it? There may be endless human arguments on either side of a question. But still,

the deciding factor is not so much whether a proposal seems humanly feasible as whether divine Love truly motivates it.

Simon had worked through the night in an attempt to net a supply of fish. Jesus asked him to launch out and put his nets into the water again. Simon responded, "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net."³ Perhaps this demand to catch fish did not seem feasible to Simon. After all, he had just proved the futility of trying to make a catch. And yet the humble obedience suggested by his words "nevertheless at thy word I will let down the net" brought a superabundant catch. Peter could have resisted the request as simply not feasible, as an impractical personal request. But he submitted. There was divine impulse behind that simple request.

How can we know if a given requirement has a spiritual impetus to it? Certainty comes as we submit to God, the one supreme Mind. Truly legitimate demands made upon us are always spiritual, although we may humanly regard them to be otherwise. Admitting them to be spiritual, we will not only avoid inappropriate materialistic offers but will find ourselves able to respond fully and effectively to whatever is being required of us by divine Love.

Suppose we viewed a proposal as an unfeasible demand and failed to take advantage of it—missed seeing it as an opportunity. Perhaps we feared failure or inadequacy or simply change.

Is opportunity lost? Never, because its source is spiritual. New occasions for progress pour forth constantly under the law of divine Love. Mrs. Eddy writes, "Tireless Being, patient of man's procrastination, affords him fresh opportunities every hour; but if Science makes a more spiritual demand, bidding man go up higher, he is impatient perhaps, or doubts the feasibility of the demand."⁴

Because the only genuine requirements are spiritual, the times when we face them are joyful occasions. Spiritual challenges are a positive aspect of our lives. The sooner we begin to understand them in their true light, the quicker and more adequate will be our response. We will recognize the demand to be feasible, and we will rise to the occasion.

NATHAN A. TALBOT

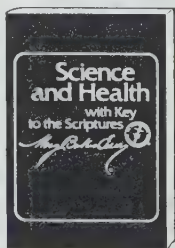
¹ *Science and Health*, p. 184; ² John 14:10; ³ Luke 5:5; ⁴ *Christian Healing*, p. 19.

The feeling that God can heal you

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Testimonies of Christian Science Healing

Over fifty years ago, after attending a few services in a Church of Christ, Scientist, with a friend, I expressed a desire to read the book referred to and was given a copy of *Science and Health with Key to the Scriptures* by Mary Baker Eddy.

I shall never forget the illumination that came to me as I read the opening words of the Preface (p. vii), "To those leaning on the sustaining infinite, to-day is big with blessings"; and then the beginning of the chapter "Prayer" (p. 1): "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." That night I prayed with absolute faith that an unhappy situation in the house where I was a guest would be healed, and it was!

As I continued reading, my thought was enlightened with the realization of the allness of Truth and the nothingness of error. When I returned to my home, I canceled appointments with a chiropodist, who had said a painful growth on the sole of my foot would require continued treatments for some time. As I learned to address my thought to things of God and to leave the body to the tender ministrations of Christian Science, the condition gradually disappeared and I was free. This healing was entirely due to my study of *Science and Health*.

Although I continued earnest study, I went through a wilderness experience of loneliness; but I knew I had found the light of Truth and could not turn back.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

Since that time, over many years, I have used no material remedies and have experienced perfect health. Rheumatism and frequent colds just fell away. However, I would like to relate two other instances of healing.

While on vacation in Tasmania I was seized with severe internal pain. A Christian Science practitioner was contacted, who referred me to a passage in *Science and Health* on page 114, showing cause and effect to be mental, rather than physical, and showing man's scientific relationship to God. I continued prayerfully reading the following pages. My thought was gradually spiritualized. When I reached a paragraph on page 116 that tells of God's allness, I saw the unreality of a material picture of suffering. There was nothing in my thought to hold it. I had an instantaneous healing of the pain and distress.

On another occasion, while I was ice-skating, a heavy piece of staging from the wall of the rink fell on my shoulder, causing a fracture. At my sister's request I agreed to have an X ray. The injury was considered serious and the examining surgeon could not understand my apparent disregard of it. I explained that I was a Christian Scientist. He then said, "I realize I can do nothing for you; come and see me again in three weeks, and I will know if the healing has taken place."

A Christian Science practitioner kindly took up prayerful treatment. I myself studied constantly and was much uplifted and helped, especially by the careful reading of the chapters entitled "Christian Science Practice" and "Genesis" in *Science and Health*. No physical aid was required except a small supporting sling, which was frequently discarded as the sustaining power of God, Truth, was clearly realized. However, patience and persistence were required of me to recognize the complete healing.

While the injury was mending, many angel messages came to me, comforting, sustaining, and delivering me from the assailing fears that had been aroused through the surgeon's warning that my complete freedom of action might not be regained. At the same time I was very grateful that he had left me free to make my own demonstration of healing through spiritual means alone. Progressively this freedom of thought and scientific prayer brought about freedom of action, and when I returned to the surgeon after three

weeks, he was delighted with the resulting healing and paid tribute to Christian Science. My sincere thanks is felt for the effective work of the practitioner who helped me during this experience.

Is it any wonder that I am grateful to God, and for Mrs. Eddy, whose consecrated work has revealed the truth Christ Jesus promised would free mankind! I have been an active worker at different times in two Christian Science branch churches in many capacities, including a three-year term as First Reader and ten years in the work of Committee on Publication. Also, I have been blessed in helping others realize their spiritual heritage as sons and daughters of God.

(Miss) EDITH D. SAYCE
Melbourne, Victoria, Australia



[Original in Danish]

According to some medical theories there are certain diseases that have a definite course. They are supposed to last a certain number of days and have different stages with varying symptoms. That Christian Science heals quickly was clearly proved through the following experience in spite of such medical theories.

At that time we were living in Denmark, and all our children attended school. One morning I felt ill, but I began immediately to eradicate this sickness through scientific Christian prayer. Since the symptoms could have been indications of scarlet fever, I was legally bound to consult a doctor. The children would not have been allowed to attend school if the doctor had declared that I had this sickness.

The doctor I summoned said that it was a typical case of scarlet fever. There was absolutely no doubt of it. All the symptoms were there. He carefully described the course of this illness. First this would happen and last so many days, then other stages would follow, and so on. I was positively not to leave my bed during the first six or eight weeks, as serious complications could follow. Prayerfully and silently I denied every word as soon as it was spoken.

He said he would return the next day. I thanked him, however,

and said I was a Christian Scientist and had asked for a diagnosis to fulfill the legal obligation regarding my children's attending school. The doctor said he respected this completely and added that he had respect for Christian Science healings.

In my prayerful metaphysical work I denied that any complications could follow from something that simply did not exist. A nonexistent illness had no intelligence or power to know when the different stages and different symptoms were to occur.

I had asked a Christian Science practitioner to treat me through prayer, and the very next day I felt quite well. The red spots had disappeared and no more symptoms followed. However, one of the predicted possible complications—a crippling condition—did begin to appear; but I immediately told the practitioner of this, and twenty-four hours later this symptom was also completely healed. The illness had been checked right in the middle of its course, without the use of a single material remedy—something generally considered impossible.

I now turned again to the doctor to find out if my quarantine could be lifted. He said that since the symptoms that he had anticipated were not present, there was no doubt that I was completely healed. We could send the children to school, and I could feel free about going back to the office.

This is only one of the innumerable proofs we have had of the healing power of scientific right thinking, revealed by Mrs. Eddy in *Science and Health*, with its spiritual interpretation of the Bible. My entire family have benefited from these truths. We have had healings of sickness, adjustment of financial difficulties and much else, and we have had intuitions that protected us from dangers or made it possible for us to be in the right place at the right time, sometimes in spite of seemingly impossible circumstances. In short, we have applied Christian Science in every aspect of our lives and have been blessed in a great many ways. Not least, I am grateful to understand something of the great truth of life in God, Spirit—the grand reality that cannot be hidden by a belief that life is material.

JØRGEN GABE
Framingham, Massachusetts

I wish to give thanks for a wonderful healing I had while still associated with business and with machine tool work. While hurrying to change a mold in a plastic injection molding machine I had my thought on another important matter and was not so careful or alert as I should have been. I accidentally tripped the starting button while my hand and arm were still in the press. The machine closed on my hand and wrist. The bone in the wrist appeared to be broken and crushed, and the tendons on the back of my wrist were pierced, so that I could not hold my hand up normally. I had to support it with my left hand. The physical evidence was pretty frightening, and I prayed with all the understanding I had to reverse the belief of accident and the fear that my wrist and hand would be stiff and permanently useless. The pain and injury seemed very real at this point.

A fellow worker drove me home, where I washed and cleaned the hand and wrist and pulled the wound together with some adhesive tape. I covered my hand so I could not see it. I then lay down on a couch and had my wife put records of *Science and Health* on the record player. I listened for quite a while and then prayed in the following manner, "Father, I know that I am a perfect spiritual idea, and an idea does not have a material body to experience accidents or have pain."

Mrs. Eddy states in *Science and Health* (p. 424): "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony." I reasoned that if God does not know of this condition then it is not real and cannot be a part of the true man of God's creation; there can be no injury or harm to the image, or idea, of God. This true image I claimed as my spiritual identity.

A Bible verse from Isaiah was very comforting and healing (41:10): "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." This verse sustained and supported me in trusting to divine Mind alone for complete healing and demonstration. As I pondered the Bible

verse and reasoned that God knew no accident, my thought became so uplifted that fear of permanent disability left me, and I was at peace. When the fear left, the pain just faded away. I was unable to support the hand and had to rest it on a pillow to keep it straight and in the proper position.

For the next three days I listened to records of *Science and Health* and prayed. Each day my wife read the *Christian Science Quarterly* Bible Lesson to me. I never thought about medical help or having the bone set. I just knew that I could trust the one Mind, God, the creator of man, to restore me to perfect soundness. This verse in II Timothy gave me assurance (1:7): "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." I was able to put my arm in a sling and carry on with my affairs, even though the hand and fingers were swollen.

A friend of ours, who was a registered nurse, called on us at this time. She became very alarmed and said I would never be able to move my wrist if I did not have medical help and the bone set. However, I had no fear of stiffness and knew that the Mind that created all good would set the bone better than any human agency. There was no infection, and from then on no discomfort was experienced.

After the first week, I began to use my hand and to move my wrist slightly. In about six weeks the healing was complete, and I was using my hand and wrist quite normally. My wrist and hand are in perfect alignment. There is no stiffness or disability. I have been so very grateful for this healing and for the confidence and trust in the healing efficacy of Christian Science that I have known as one of the results of it.

For thirty-five years Christian Science has been a wonderful blessing to me. I have found that gratitude for Mrs. Eddy and for class instruction has brought me through many trials and testing times when error and mortal mind seemed very strong and adamant. These human trials have caused me to be more dedicated to God, Truth, and to live and strive to put into practice all the Tenets of our beloved *Church Manual* by Mrs. Eddy.

DOUGLAS W. SHAFOR
Dayton, Ohio

All my life I have relied on God for healing and guidance. I am grateful for the Christian Science practitioners who have prayed for me so unselfishly, and for my mother, whose prayers have healed me and whose example has helped me grow in my understanding and practice of this religion.

Physical healings I have had include the elimination of a cluster of warts and of severe colds. I felt no bad effects when my arm passed through a clothes wringer; and I have been healed of an injury to my back from a fall. After I overcame resentment toward someone, I was healed of constipation.

When I was twelve years old, I had a great loss of hair after an illness. A practitioner had been praying for me, for several weeks. A beautician told my mother my hair was dead and would all come out. Upon hearing this, my mother voiced the emphatic declaration, "We make no concession to mortal opinions!" This broke the mesmerism, and I had quick restoration, with new hair growth.

I am grateful for the courage and conviction an understanding of Mrs. Eddy's teachings gives us to claim what rightly belongs to man as God's child. Christian Science was of immeasurable help to me in my schooling and my work as a teacher.

I treasure the following experience because of the lessons learned and the growth in spiritual understanding needed before the demonstration was made. In preparation for the time when we would have a new residence, I read articles on the subject of home in the Christian Science periodicals, studied references in Mrs. Eddy's writings, and endeavored to practice the qualities a true home should express. I saw that our real home is the awareness of God, good, as ever present and all-powerful. To better our present situation I saw I must be really grateful for the blessings in the home we had, keeping it attractive and orderly.

Some property, desirable in every way, came to our attention. We were so sure this was the right place for us, we had preliminary plans drawn up. After a six months' delay, waiting for the owner to decide how much of the property he would sell, we realized we needed to set aside human outlining. We knew God's plan for us would unfold in exactly the right time and in the right way as the result of our listening to Him. I was ready to accept the recommendation that we buy rather than build a house. Talks with a

Christian Science practitioner kept our thought in a state of expectancy of good. Shortly afterward, a duplex was found. In getting the house ready we found this verse from Romans especially helpful (9:28): "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." We learned the necessity of praying each time a purchase was to be made. During this time a buyer was found for some hard-to-sell property we had inherited.

A new law appeared to place all our plans in jeopardy until a practitioner helped us see that there was only one Mind governing. Then a zoning board decision was reversed and our interests were protected.

Further blessings have been a marriage supported by our prayerful application of this wonderful religion and class instruction from a fine teacher of Christian Science. For all of this, thank you, God.

(Mrs.) ESTHER KNAPP CLARK
Louisville, Kentucky

It is with deep gratitude and joy that I verify my daughter's testimony. I, too, have had the benefits of the teachings of Christian Science for many years and have had countless demonstrations of God's love and care for His creation. I am grateful that I had class instruction in my twenties, which gave me a firm foundation from which to work out challenges.

One time I was trimming a hedge in my garden when I disturbed a nest of yellow jacket wasps, which are noted for their irritability and their painful stings. The whole swarm came at me. I did not react with fear, but declared aloud, "God is Love, God is Love." They all left, except one that landed on my arm. There was never any swelling, redness, or pain, only a peculiar sensation at that spot for several hours.

I am grateful to have served in a branch church, including the work of Sunday School teacher and Sunday School superintendent. I acknowledge my debt of gratitude and love to Mrs. Eddy for revealing the true idea of God and man. Reading the Christian Science publications and daily study of the lessons in the *Christian Science Quarterly*—*Bible Lessons* give me much inspiration.

(Mrs.) THERESA D. KNAPP

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE—Cape Town (Second): Baxter Concert Hall, Rondebosch, 8 p.m., Thurs., Sept. 8. "Use Your Spiritual Power" (Henderson)

NATAL—Durban (First): See local press for place. 3 p.m., Sun., Aug. 28.‡ "Use Your Spiritual Power" (Henderson)

TRANSVAAL—Johannesburg (First): Selborne Hall, President St., 3 p.m., Sun., Sept. 4.‡ "Justice Under God's Care" (Henderson)

UNITED STATES

(Week of July 24 to 30, some earlier and some later dates)

CALIFORNIA—Berkeley (First): Civic Center Park, Allston Way and Center St., 3 p.m., Sat., July 30.‡ "Get Your Life in Balance" (Driver)

Los Angeles (Fourteenth): Church, 3690 Motor Ave., Palms, 8 p.m., Mon., July 25.‡ "Eternity Now" (Angus)

Los Angeles, Westwood Village (Twenty-eighth): 1018 Hilgard Ave., 8 p.m., Mon., Aug. 8.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Pacific Palisades (Thirty-seventh, Los Angeles): Church, 15201 Bestor Blvd. and Monument St., 2 p.m., Sun., July 24.‡ "Eternity Now" (Angus)

Pasadena (First): Church, 80 S. Oakland and Green St., 8 p.m., Fri., July 29.‡ "Eternity Now" (Angus)

Pico Rivera: Church lawn, 7419 Passons Blvd., 5 p.m., Sat., July 30.‡ "Eternity Now" (Angus)

San Francisco (First): Royal Theatre, 1521 Polk St., 11 a.m., Sat., July 30. "Get Your Life in Balance" (Driver)

South Lake Tahoe: Tahoe Sands Vagabond Convention Hall, 3600 Hwy. 50, 3 p.m., Sat., July 23.‡ "Eternity Now" (Angus)

Woodland Hills (Forty-third, Los Angeles): Church, 6117 Shoup Ave., 3 p.m., Sun., July 31.‡ "Eternity Now" (Angus)

ILLINOIS—Chicago (Second): Church, 2700 Pine Grove Ave., 8 p.m., Tues., Aug. 9.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Wilmette: Wallace Bowl, Gilson Park, 8 p.m., Fri., July 29.‡ "The Search for Life" (McGrew)

LOUISIANA—Baton Rouge (First): Church, 601 Park Blvd., 8 p.m., Thurs., July 21.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

MAINE—Camden: Bok Amphitheater, Atlantic Ave., 3 p.m., Sat., July 30.‡ "No, You're Not Trapped!" (Leever)

Harrison (Society, Fryeburg): Camps Newfound/Owatonna, Rte. 35, 3.30 p.m., Sun., July 31.‡ "No, You're Not Trapped!" (Leever)

MARYLAND—Baltimore (Third): Church, 702 Cathedral St., 7.30 p.m., Mon., July 25. "The Life That Is Worth Living" (Henniker-Heaton)

MASSACHUSETTS—Boston (The First Church of Christ, Scientist): The Mother Church Extension, Christian Science Center, Massachusetts and Huntington Aves., 7.30 p.m., Mon., July 25.‡ "Something to Depend On" (Jenks)

Pittsfield: Church, 17 Wendell Ave., 8 p.m., Tues., July 26.‡ "No, You're Not Trapped!" (Leever)

CHRISTIAN SCIENCE SENTINEL

MISSOURI—Lake Ozark: Church, School Rd. and Business Rte. 54, 8 p.m., Tues., July 26.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

NEW HAMPSHIRE—Rindge (Society, Winchendon, MA): Cathedral of the Pines, 3 p.m., Sat., July 23. "Spiritual Abundance Is God's Law" (Alton)

NEW JERSEY—Asbury Park: See local notice for place. 11 a.m., Sat., July 23. "The Life That Is Worth Living" (Henniker-Heaton)

Atlantic City: Church, 4 S. Brighton Ave., 7.30 p.m., Sun., July 24.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Montclair: Church, 8 Hillside Ave., 8.30 p.m., Thurs., July 28.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Ship Bottom: Church, Ninth, Tenth, and Barnegat Ave., 3.30 p.m., Sun., July 24.‡ "No, You're Not Trapped!" (Leever)

NEW YORK—Centereach (joint lecture): Holiday Inn of Stonybrook, 4089 Nesconset Hwy., 8.30 p.m., Mon., July 25.‡ "No, You're Not Trapped!" (Leever)

Chautauqua (First, Buffalo): Hurlbut Memorial Community Church, Chautauqua Institution, 2 p.m., Sun., July 31. "The Healing Method of Christian Science" (Spencer)

Scarsdale: Church, 46 Fox Meadow Rd., 8.15 p.m., Tues., July 26.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Southampton: Southampton College, Fine Arts Bldg. Theatre, bet. Sunrise Hwy. (Rte. 27) and Montauk Hwy. (Rte. 27A), entrance Tuckahoe Rd. connecting Hwys., 8.30 p.m., Fri., July 29.‡ "The Life That Is Worth Living" (Henniker-Heaton)

OHIO—Lakewood (joint lecture): Lakewood Park, Bell and Lake Ave., 8 p.m., Fri., July 29. "The Healing Method of Christian Science" (Spencer)

PENNSYLVANIA—Hughesville (First, Williamsport): Alford Hall, Crystal Lake Camps, R.D. 1, 11 a.m., Sat., July 23.‡ "No, You're Not Trapped!" (Leever)

Philadelphia (First): Church, 4012 Walnut St., 8 p.m., Sat., July 23.‡ "No, You're Not Trapped!" (Leever)

TENNESSEE—Chattanooga: YMCA, Sixth St., 8 p.m., Thurs., July 14.‡ "No, You're Not Trapped!" (Leever)

Knoxville: Church, 3622 Kingston Pike, S.W., 3 p.m., Sun., July 31.‡ "The Life That Is Worth Living" (Henniker-Heaton)

TEXAS—Dallas (First): Church, 1508 Cadiz St., 3 p.m., Sun., July 24.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Fort Hood: Saber Club, Headquarters Ave., 3 p.m., Sat., July 23.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

INTERNATIONAL MONEY ORDERS AND DOLLAR DRAFTS

International money orders and dollar drafts reaching the Publishing Society in Boston contain only the name and address of the sender and the amount. To help us serve you better, will you please write to us at the time you purchase the money order or dollar draft and tell us what your remittance is for. This will enable us to avoid the delay caused by the necessity of writing to you. Dollar drafts purchased from your local bank can be processed more quickly than international money orders.

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the *Directory in The Christian Science Journal*.

A CONTINUING INVITATION

Members of The Mother Church are invited to write articles and poems for the periodicals. Convincing testimonies of healing are also welcomed from members, as well as from those who have not yet joined The Mother Church.

Specific guidelines may be obtained by writing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115. Manuscripts should be sent to the same address.

All contributions accepted for publication become the sole property of The Christian Science Publishing Society.

SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

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Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115.

CHRISTIAN SCIENCE PRACTITIONERS

Public practitioners of Christian Science are available and ready to assist you by prayer, if you need their help. A worldwide list of those who are professionally engaged full time in this healing work can be found in *The Christian Science Journal*. This periodical is obtainable at any Christian Science Reading Room. For a Reading Room in your locality see telephone directory.

CONTRIBUTIONS

Contributions are most gratefully accepted by The Mother Church Treasurer from members and friends for the following funds:

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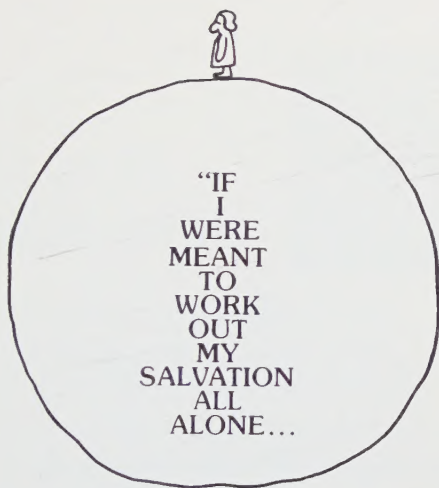
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You can join with others in the ways Mary Baker Eddy provided, too: branch church, university or college organization, The Mother Church. For a Mother Church application form, ask any listed practitioner or branch church clerk. Or write to:

Clerk of The Mother Church, The First Church of Christ, Scientist,
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How much we need to love

Belonging to any organization brings out the need to work together. It takes the spirit of love. It takes faithful persistence and dedication and it's especially called for in church work. For the mission of church is love and healing.

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You can obtain these *Seven Messages to The Mother Church* in paperback for \$2.00 at any Christian Science Reading Room. Or directly from:

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